No. 7.] *Boston, July,* 1820. [*Vol.* I.

THE

HERALD

OF

Life and Immortality.

BY ELIAS SMITH.

"Behold I bring you good tidings of great joy, which shall be to all people."

Angel from Heaven.

[The following is the substance of a discourse delivered in Boston, on Thursday evening, May 4th, 1820; and contains an illustration of the prophecies to be fulfilled, until the mistery of God shall be finished, when all nations shall call the Saviour blessed. It is thought that our readers will be satisfied in having the two last numbers of the present volume chiefly filled with what was delivered upon Nebuchadnezzar's dream of the Image of gold, silver, brass, iron and clay, and the stone which smote the image, ground it to powder, and filled the whole earth.]

A Sermon on Nebuchadnezzar's Dream, &c.

Friends and Brethren,

THE subject proposed for your consideration this evening, and which invites your impartial attention, is recorded in

DANIEL ii. 31, 32, 33, 34, 35.

"THOU, O King, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

T

"*His legs of iron, his feet part of iron, and part of clay.*

"*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces.*

"*Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.*"

In this text are seven important things. 1. The gold head of the image. 2. The silver breast and arms. 3. The brass belly and thighs. 4. The iron legs, and toes part iron and part clay. 5. The STONE that smote the image. 6. The meaning of its grinding the image to powder. 7. What is meant by the STONE becoming a great mountain, and filling the whole earth.

Before I enter on a particular explanation of these propositions, it is necessary to make a few general remarks.

1. That this image is meant to represent four kingdoms, which were to arise one after another, different on some accounts, yet in reality the same; like the image in the dream, which was of different materials —yet one image. There was to be an overturning from one to another, until the right king and kingdom should come. This image shewed that earthly kingdoms were at their highest pitch of glory, in the days of Nebuchadnezzar; and that from his day they should be on the decline, till they were wholly destroyed, to be seen no more. The head of the image was gold—the feet part of clay. What is superior to gold? What is inferior to clay? The gold shewed the riches and glory of monarchy at the beginning; the clay, the poverty and meanness of it, at the end.

2. These four kingdoms were shewn to Daniel un-

der the similitude of four great beasts, diverse one from another. They are mentioned in chap. vii. ver. 3. 4. 5, 6, 7, 8. "And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted from the earth, and made to stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like a bear, and it raised itself on one side, and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given it. After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it—and it had ten horns. I considered the horns, and behold, there came up among them another little horn before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

3. The fourth beast which Daniel saw, was seen by John, on the isle of Patmos, and is mentioned, in Rev. xiii. from the first verse to the end of the chapter. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads, as it were, wounded to death; and his deadly wound was healed; and all the world wondered

after the beast. And they worshipped the dragon, which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth, speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against GOD, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity; he that killeth with sword, must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand,

or in their forehead ; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast ; for it is the number of a man ; and his number is six hundred threescore and six."

4. These two beasts which the apostle saw rising up, one from the sea, and the other from the earth, was described to him by a woman sitting on a scarlet coloured beast. This is mentioned in chap. xvii. ver. 1, 2, 3, 4, 5, 6. "And there came one of the seven angels which had the seven vials, and talked with me saying unto me, Come hither ; I will shew unto thee the judgment of the great whore that sitteth upon many waters ; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness ; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications. And upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and, when I saw her, I wondered with great admiration."

The four beasts mentioned in Daniel, the two, one with seven heads and ten horns, the other with horns like a lamb, and a voice like a dragon, and the woman on the scarlet coloured beast, are meant as a description of the same thing, which the image in the text represents. To give a just explanation of the image, these things must be explained in connexion

with it. These being mentioned, your minds will be better prepared to receive an explanation of the seven propositions laid down in the text.

Having made these general remarks, let us now attend to a particular illustration of the subject :—

I. I am to shew what is meant by the *gold head* of the image. To know the meaning of this, we are only to read Daniel's explanation, which must be right. He says, in chap. ii. ver. 37, 38, "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this *head of gold*." Though Daniel gives this particular description of the gold head, applying it to Nebuchadnezzar; yet it is meant to extend to the Babylonian kingdom, over which this king reigned. This kingdom of Babylon, called the gold head, is the first kingdom we have any account of in the scripture, and it is likely that this is the first kingdom there ever was in the world. This is mentioned in Gen. x. 8, 9, 10. "And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord; wherefore it is said, even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calnah, in the land of Shinar." According to this description of Nimrod he was a fierce, cruel man; for we have no just idea of an hunter, when we think him merciful. The very design of hunting is, to worry, take captive, and kill. A hunter has his cruel dogs to pursue, overcome, and possess that which is free born. In this way *Nimrod* began, and built his kingdom, and his successors have done the same thing. *Hunting* is the favourite amusement of kings to the present day! witness the kings of England, and others, who, to the present day,

are hunting the stag, persecuting the republicans, and various other kingly avocations of the same nature. This kingdom, which was begun in Babel, (or Babylon) by this mighty hunter, has continued in various forms to the present day; and has ever been supported in the same cruel way in which it was begun. This kingdom rose to its highest pitch of wealth and power, from the days of Nimrod to the reign of Nebuchadnezzar; and from that time to this, earthly kingdoms have been on the decline, and will continue so to do, till they are seen no more. This kingdom, called the gold head, is compared to a monstrous lion, in chap. vii. ver. 4. "The first was like a lion, and had eagle's wings." This question may be asked—Why is the Babylonian kingdom compared to a gold head, and a flying lion? For this reason, the gold head is to shew the riches of it, when raised to the highest pitch. On account of the abundance of gold in Nebuchadnezzar's kingdom, Babylon is called the golden city. Isa. xiv 4. "That thou shalt take up this proverb against the king of Babylon and say, How hath the oppressor ceased! the golden city ceased!" How immensely rich must that kingdom be in gold, to make such an image of gold as is mentioned in Dan. iii. 2. "The height of it was sixty cubits," and allowing a cubit to be eighteen inches, it must be ninety feet high. The breadth of it was six cubits, or nine feet across the shoulders. It is said by historians, that there were two female deities, not much inferior to this, and a golden table before them forty feet long, and fifteen feet wide. This kingdom being compared to a lion with eagles wings, is to shew the power and cruelty of the kingdom under Nebuchadnezzar, and the speed he made in conquering the nations of the earth. There is no rising up against a lion, and if he can fly there is no fleeing from him. There was no resisting the king of Babylon. His wings are said to be "plucked," and he to stand

upon his feet and a man's heart was given him. This is thought to refer, to the time, when Nebuchadnezzar was driven from among men, till seven times or years, passed over him. After this, he had a man's heart instead of a lion's; then the language of his heart was, "Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." Dan. iv. 37. As this kingdom, rich and powerful, is the only human kingdom in reality there ever was in the world, or ever will be; a description of this is a description of all kingdoms.

There is one thing more to be attended to concerning this *gold head*, and that is RELIGION. From the days of Nebuchadnezzar to the present day, in all *monarchical governments*, there is some religious establishment, and it is such an one as the king delights to honour. This is MONARCHICAL RELIGION.

After Nebuchadnezzar had conquered the nations, enriched himself and built great Babylon, the next thing, after oblidging *the people* to submit to his political establishments, was to have a *religious establishment*, and to oblige all his subjects, upon pain of death, to submit to these laws, as well as the others. This religious establishment is recorded in Dan. iii. 1, to the 6th. "The king made an image of gold, and set it up in the plain of Dura, and called the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the *image* which Nebuchadnezzar the king had set up." When all the officers were together, ready to enforce uniformity in conduct, and conformity to this religious law, an herald cried aloud to *the people*, to fall down and worship the image, when they heard the sound of all the musical instruments in Babylon.

This same herald told *the people*, that if they did not worship the image, they should be cast into the fiery furnace. How was it possible for any to resist these royal orders! Here is the word of a king, which is as a *roaring lion*. Here is the dazzling god of gold to worship Here are all the officers in the kingdom, to execute the law Here is all the power of music, and the flaming terror of the smoking furnace!!! No sooner was the music heard, but they all (excepting 3) submitted to this KINGLY RELIGION. These three men who would not submit, were cast into the furnace. The "violence of the fire being quenched," and the men not hurt, the king passed another *religious act*, which was this, "Therefore, I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their house shall be made a dunghill; because there is no other God that can deliver after this sort." Here observe, the first law was a positive one, they shall worship my god. The second was, a negative one, (or toleration.) They shall not speak amiss of the God of Shadrach, &c. One decree was, to burn up *the people!* the other was to cut them up! but both were destruction. In this kingdom, called the gold head, is found that *religious establishment*, which has gone hand in hand with monarchy, and is continued with it down to the present day. This is the religion, which the *clergy* of our day are so alarmed about, crying, Religion is thrown away in France! and plans are laid in the United States, to overthrow it here. The fact is, the plan is laid in heaven to destroy that religion, which is upheld by human aid, and the God of heaven is now fulfilling what he shewed to his prophets in ancient times: and when this image falls, this cruel law under the name of *religion*, will be eternally abolished!! Then will that which Anti-Christ's ministers "greatly fear, come upon them."

II. I am to shew what is meant by the silver breast and arms of this image. The silver breast and arms are meant to represent the Medes and Persians, two kingdoms united in one man, as the arms of a man are united to his breast. The breast is the centre of union between the arms. Cyrus was the man who united the Medes and Persians together, and at the head of them conquered the king of Babylon, and possessed the kingdom. We have an account of this in Daniel v. 28. "Peres, thy kingdom is divided, and given to the Medes and Persians." Though Darius the Mede is said to take the kingdom, yet the Medes and Persians, the two silver arms, possessed it under Cyrus the Persian.

This kingdom described by the silver breast and arms, was as much inferior to Nebuchadnezzar's kingdom, as silver is to gold. It is said ver. 33, "And after thee shall arise another kingdom inferior to thee." This Persian kingdom is mentioned in Daniel vii. 5, under the similitude of a bear: "And, behold, another beast, a second, like a bear, and it raised itself on one side, and it had three ribs in the mouth of it between the teeth of it, and they said thus unto it, Arise, devour much flesh." This *beast* like a bear, is meant to represent the Medes and Persians. And for their cruelty and greediness after blood, they are compared to a bear, which is a most voracious and cruel animal. The very learned Bochart recounts several particulars, wherein the Persians resembled bears; but the chief likeness consisted in what I have mentioned; and this likeness was principally intended by the prophet, as I think we may infer from the words of the text itself, "Arise, devour much flesh."

The silver breast and arms, and the bear, represents the Persian kings, rich and cruel, though not so rich as the Babylonian kingdom, but more cruel: War brings poverty and oppression, when kings contend!

III. I am to describe the brass belly and thighs. This is explained by Daniel, ver. 39. "And another third kingdom of brass, which shall bear rule over all the earth." By the brass belly and thighs are meant the Grecian kingdom which succeeded the Persians. After the Babylonian kingdom had been in the hands of kings, from among themselves, it was given into the hands of the Persians. After it had been in their hands many years, it was delivered into the hands of the Grecians, under the reign of Alexander the great, who conquered the Persians and possessed the kingdom. This kingdom is called brass, because it was as much inferior to the other two, as brass is to gold or silver. It is thought to be compared to brass because the "Greeks were famous for their brazen armour; their usual epithet being the brazen-coated Greeks." Another reason why this kingdom is compared to brass, is this, among all metals brass is the most vocal, and sounds louder than any thing else, and so seemed to shew the fame and power of the kingdom, and the eloquence of the Greek language. This same kingdom is compared to a leopard, in chap. vii. ver. 6. "After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." This leopard is meant to shew that the Grecian kingdom like the rest was cruel and fierce, as all monarchies are; and to denote that Alexander should proceed in a very rapid manner to conquer his enemies:—His having four wings shewed, that the king should fly with double speed to pursue and conquer his enemies.

A leopard is a swift, fierce, spotted, courageous beast, and so was the Grecian king, and his subjects; for in a very few years he run, and flew over all the earth; "He bore rule over all the earth." This leopard had four heads, which was to shew that the Grecian kingdom under Alexander should be divided

into four, or be commanded by four different kings; though the kingdom should be the same. Those who wish for further knowledge of the Grecian kingdom, may be informed by reading the history of Alexander in Goldsmith's History of Greece.

In this kingdom is found the same accounts of religious establishments as in the other, for it is the same kingdom, only in the hands of new masters.

IV. I am to shew what is meant by the legs of iron, and the feet and toes part iron, and part clay.

By the legs of iron, and the feet and toes part iron and part clay, is meant the Roman government which rose after the Grecian; the legs being iron, and the feet and toes part iron and part clay, is meant to shew that the Roman government should, at first, be the strongest on earth; and afterwards become weak, and at last be divided into ten kingdoms, which should retain part of the old Roman strength; and yet on account of being mingled with other nations, should finally be broken. This is the meaning given by Daniel, in verses 40, 41. 42, 43. "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes part of potters clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Every person acquainted with ancient history must know that the Roman government which extended over the world, was the last which arose after the Grecian. The Roman govern-

ment was the strongest of all which had been on earth ; as iron is used to work gold, silver and brass, though it is not valued so high as either of them ; so the Romans subdued and brought others to their terms. The two legs signify the government divided into the eastern and western empires, and the ten toes are to represent ten kingdoms which arose out of that, after the empire was destroyed : for after the government became (by reason of the Barbarians which dwelt among them) like the iron and clay, partly strong and partly broken, the empire was divided into ten monarchies, nine of which are standing at the present day ; they are reckoned thus by Mr. Brown ; 1. The states of Italy ; 2. The two Sicilies ; 3. Portugal ; 4. France ; 5. Spain ; 6. Britain ; 7. Holland ; 8. Germany ; 9. Switzerland ; 10. Hungary.—According to the most authentic accounts, there has generally been ten principal governments of monarchies ever since the destruction of the Roman empire, to the time of the revolution and reformation which has taken place in France. The legs, feet and toes of the image, agree with the fourth beast which Daniel saw, in chap. vii. 7. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth : it devoured and brake in pieces, and stamped the residue with the feet of it : and it was diverse from all the beasts that were before it ; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots ; and, behold, in this horn, were eyes like the eyes of a man, and a mouth speaking great things."

This beast is a description of the cruelty of the Roman empire ; the beast had iron teeth, and brass nails ; the iron teeth are the same with the iron legs of the image ; "it devoured and brake in pieces, and

stamped the residue with his feet."—This is a complete description of the Roman empire, until it was destroyed. The beast was *dreadful* and *terrible*—the Romans were dreaded by their neighbours, and terror attended their arms wherever they came. This beast differed from the other three in form, though not in nature; so did the Roman empire; the form of it was different from any government which was before it.

The ten horns of the beast, signifies the same as the ten toes of the image; these are explained by the angel, verse 24. "And the ten horns of this kingdom are ten kings that shall arise." This is a description of ten kingdoms formed out of the Roman kingdom; which is called here "a kingdom," though in profane history it is called an empire. Daniel saw another horn, an eleventh, which came up among the ten horns; "This horn had eyes like the eyes of a man, and a mouth speaking great things." This horn with eyes like the eyes of a man, is the church of Rome, under the *popes*. It is a known fact that the pope was never declared universal bishop, until after the Roman empire was destroyed, and the seat of government removed from Rome to Constantinople; after this the pope had an opportunity of exercising his ecclesiastical and kingly authority over a large extent of country. In the year 774, the bishop of Rome was invested with the "prerogatives of a temporal prince." About that time the *pope* pretended that Constantine, the first Christian emperor, had been healed of the leprosy by a Roman bishop; and out of gratitude to the bishop of Rome, he had built a new capital in the east, and had resigned to the *popes* the free, and perpetual sovereignty of Rome, Italy and the provinces of the west:—The pope obtained his kingdom by the help of Pepin king of France, and on this account the king of France has always been called the *eldest son* of the church, as well as *most*

christian majesty ; and it is worthy of notice, that the children of this eldest son have been the first who have hated their grandmother, the church of Rome. This horn is said to have "eyes like the eyes of a man," which are two:—He had two kingdoms to look after, one temporal, the other spiritual. "He had a mouth speaking great things," by this is meant the thunder of the *popes* excommunications, which were thought to be eternal damnation. "He spake great things against the Most High," by calling himself god upon earth. "His looks were more stout than his fellows," he claimed more authority than his fellow *bishops*, or fellow kings. Three of the other horns fell before this horn, or were plucked up by the roots. The meaning of this is, that the *pope* overcame three kings. This might easily be proved, but the limits of this sermon will not alow me to enlarge here.

This beast with ten horns is mentioned in Rev. xiii. and is described as rising up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. This I understand to be the Roman empire, after the Pagan religion was abolished, and the Christian religion (or rather paganism under that name) became the religion of the empire From the reign of Nebuchadnezzar to the reign of Constantine, idolatry was the established religion in the kingdom ; when Constantine came to the throne, he overthrew the Pagan religion, and established what he called the Christian, on the same foundation, namely, human authority : He defended the doctrine and worship by force of arms, and persecuted and killed all who did not submit to what he called the Christian religion ; but this government, and this religion established by Constantine, bears the same name which the old Roman government did, which is a beast, and a monstrous one too ; having seven heads, ten horns, ten crowns, and

on his heads the name of blasphemies. "This beast was like a leopard, and his feet were like the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his seat, and great authority." This Roman beast contained all the cruelty of the Babylonian, Persian, and Grecian kingdoms; these three kingdoms were represented by a lion, a bear, and a leopard; but this kingdom contains all these, in the description of it; and it is certain, that there has been more cruelty practised, since idolat y has been established, by kingly authority, under the name of the Christian religion, than ever there was before. This very government, where the Christian religion is said to be established, is the place where they have made war with the saints, under the name of *hereticks;* all the horns of this beast have made war with the saints; France and England have been the most *noted* for persecuting hereticks.

What Daniel calls the little horn, is mentioned in this chapter, from verse 11, to the end of the chapter. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon; and he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." Here is another beast which denotes cruelty, he rose up out of the earth;—this is the church of Rome under the popes; he rose out of the earth, from earthly motives; he had two horns like a lamb; the bishop of Rome pretends to be a frend to Christ the Lamb, to govern for him; but he spake like a dragon: he had the same commanding tone which the heathen emperors used. These two horns denote civil and ecclesiastical power; the pope wears two swords, to shew that he commands the kingdom, and the church. This beast ex-

ercises all the authority of the first before him, he had the laws of the empire on his side, and the laws of the church; so that if any refused to submit to his commands as head of the church, he could oblige them to submit to the laws of the kingdom, which was that they should submit to the laws of Christ, which Constantine had established as the law of the kingdom. All this authority, the *popes* had power to exercise over a wretched race of beings.

This beast, with seven heads and ten horns, and another with horns like a lamb, is mentioned in chap. xvii. and is called a scarlet coloured beast, with a woman arrayed in scarlet, having a golden cup in her hand, and riding on the beast. Verse 3, 4, 5, 6. "So he carried me away, in the spirit, into the wilderness, and I saw a woman sit upon a scarlet coloured beast full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications. And upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration."

The explanation given of this woman on the scarlet coloured beast by the angel to John in this chapter, is sufficient to prove that the church of Rome, connected with the civil government, is meant by this similitude. The woman is said to be that great city, which ruleth over the kings of the earth. Her sitting on a scarlet coloured beast, and on many waters, is the same thing. "The many waters," are said to be "peoples, and multitudes, and nations and tongues." The church of Rome pretended to rule

the whole world. This woman was arrayed in every thing costly, and clothed in scarlet. The beast on which she sat, was of the same colour: the *Roman magistrates*, and the *pope* and *cardinals*, used to wear scarlet coloured clothes, to distinguish themselves from all other men ! ! The woman sitting on the beast was to shew, that the church af Rome, though as different from the government as a woman is from a beast, yet was upheld by the civil power, and it shewed that though the civil power upheld the *church*, yet the church had the government at her command ; for no woman would dare to ride on a beast which she could not command. This *woman* had a golden cup in her hand full of abominations, which means the unscriptural laws, and crruel practices, of the Romish church. She had a name on her forehead, MYSTERY, &c. She is called the *mother of harlots*. Every person who knows any thing of the church of Rome, knows that she is called the mother church—she has a number of *harlot daughters ;* that is, many other churches, who do not profess to belong to that church, yet are as nearly related to her, as a daughter is to her mother.

This woman, who had made the kings of the earth drunk with her wine, was "drunk with the blood of the saints, and the martyrs of Jesus." By the woman's being drunk with the blood of the saints and martyrs, is meant the cruel persecutions which the church of Rome have inflicted on the real disciples of Christ ; the church of Rome for one thousand years past, has exceeded all who have gone before them for their cruelty, and the number which they have put to death. This persecuting spirit is not confined to the church of Rome, that *mother of harlots :* her daughters, who have committed fornication with kings, or who have been unscripturally connected with the civil power, have done the same thing. In all the kingdoms, where the churches with their clergy ride upon the

civil government, those who differ from the established religion have been persecuted. When our forefathers fled from this persecuting spirit in England, they brought the same spirit with them; and when some of *the people* differed from what the court called orthodoxy, they were banished, whipped, fined, imprisoned, and hung. Mr. Roger Williams, of Salem, a Baptist, was banished from the government, with a number of Quakers. Mr. Homes, a Baptist minister, was publickly whipped in Lynn, for preaching in a private house contrary to law. Several people have been imprisoned, because they would not support a minister which they did not hear. The first Baptist meeting house in Boston was nailed up by authority, and a law made, that if any person spake against infant baptism, he should be banished from the town!! In Salem three Quakers were hung, for daring to differ from the court, (or rather from the *clergy*, who ruled the court) in matters of religion.

(To be concluded in our next Number.)

FRENCH PROPHETS.

They first appeared in Dauphiny and Vivarais. In the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired of the Holy Ghost. They soon became so numerous, that there was many thousands of them inspired.* They had strange fits, which came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands; they fell on their backs,

* There were people of all ages and sexes, without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age.

shut their eyes, and heaved with their breasts. They remained awhile in trances, and coming out of them with twitchings, uttered all which came into their mouths. They said, they saw the heavens open, the angels, paradise, and hell. Those, who were just on the point of receiving the spirit of prophecy, dropped down, not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand persons. When the Prophets had for a while been under agitations of body, they began to prophecy. The burden of their prophecies was, *Amend your lives; repent ye; the end of all things draws nigh.* The hills rebounded with their loud cries for mercy, and with imprecations against the priests, the church, the pope, and against the antichristain dominion, with predictions of the approaching fall of popery. All they said, at these times, was heard and received with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit along with them; which discovered itself in the same ways and manners, by ecstacies and agitations, and inspirations under them, as it had done in France. And they propagated the like spirit to others; so that, before the year was out, there were two or three hundred of those Prophets in and about London, of both sexes, of all ages, men, women, and children; and they had delivered, under inspiration, four or five hundred prophetic warnings.

The great thing they pretended by their spirit, was, to give warning of the *near approach of the kingdom of God, the happy times of the church, the millenium state.* Their message was, (and they were to proclaim it as heralds to the Jews, and every nation under heaven, beginning first at England) that the grand jubilee; the acceptable year of the Lord; the accom-

plishment of those numerous scriptures, concerning the *new heavens* and the *new earth ;* the *kingdom of the Messiah ;* the *marriage of the Lamb ;* the *first resurrection,* or *the new Jerusalem descending from above,* were *now* even at the door : That this great operation was to be wrought, on the part of man, by spiritual arms only, proceeding from the mouths of those, who should, by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labour in the vineyard : That this mission of his servants should be witnessed to, by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, &c. : That the exterminating angels shall root out the tares, and there shall remain upon earth only good corn ; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, and one voice, among mankind. They declared, that all the great things they spoke of, would be manifest over the whole earth within the term of three years.

These prophets also pretended to the gift of languages ; of discerning the secrets of the heart : the gift of ministration of the same spirit to others, by the laying on of hands ; and the gift of healing.

To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced ; the spirit of prayer, which was poured forth upon them ; and the answer of their prayers by God. *Adams's View of Religions.*

REMARKS ON THE ABOVE.

Much has been said for and against the operations on the bodies and minds of people, under the names of religion. This short history of FRENCH prophets, gives us the origin of the extremes into which people

have gone in this country within fifty years, which extremes have been by many considered the work of the spirit of God.

These extraordinary operations have been among the people called *Separates, New-Lights, Baptists, Quakers, Methodists, Freewillers, Shakers, Pilgrims,* the followers of *Jemime Wilkinson,* and others down to the last extreme of *Cockranism.* More or less of what is said of the French Prophets, has been found among them all.

In England are found the *Jumpers, Ranters,* and such as burnt the black pig, to clear themselves of the devil. The followers of *Swedenbourg,* appear to be a branch of the same family of prophets. In Kentucky this spirit of enthusiasm, led them to roll like an hoop, jerk, bark and howl like dogs. In New England, young girls have pretended to converse with angels, and have even gone so far in their conversation with these celestial beings, as to be told who must be their husbands, and some men have so far believed, as to marry them, and sometimes not much to their advantage.

Six years ago, a young woman appeared in the State of New York, with the remarkable spirit of preaching when asleep. Her sleeping hours in the winter generally came on about 7 o'clock, in the evening, a suitable time for people to attend her meetings.

An aged baptist minister attended her through the country, and contributions were made for her support.

This spirit of enthusiasm lead to screaming, crying aloud, rolling, jumping, running, falling down, fainting, cramps, convulsions, and conduct the most indecent. It has broken up families, deprived men of their property, and in some instances, led to the most outbreaking sins.

Among almost all who have been deceived by this

spirit, the first thing discovered has generally been a great zeal for God and the good of the *souls* of men, whether they cared for the body or not; and almost the whole have been forward in sentencing to eternal misery or endless destruction, all who do not believe their testimony. All who believe what they say, are considered the favorites of heaven, especially if they held out to the end as they declare.

In the course of thirty years, I have noticed these operations, and am now convinced that among these, are more well meaning people, than well informed. I have seen little children come forward to instruct the aged, and by them some of the best and most useful men have been condemned as children of the devil, and bound to hell. I have observed that these extraordinary operations came on them at meetings, and not at home. That at home they were no more kind and humane than others, and that this spirit instead of increasing friendship, separated very friends, and has finally caused the greater part of the contention and division which now exists among us under the name of religion. If all these extremes, are the work of the spirit of God, why is it so partial? Why is it that so few towns are favoured with such operations, and so few in these few towns?

God's work is wise, rational, good, and impartial, and is in its nature calculated to make men better in the present life. That is God's work which leads to know and love him; which leads to Christ as the Saviour of the world; which turns the hearts of the fathers to the children, and the hearts of the children to the fathers, to make ready a people prepared for the Lord. God's work is to destroy all party distinction, to make of jew and gentile one; so that there may be neither jew nor greek, circumcision nor uncircumcision, bond nor free, but Christ all in all. To gather together in *one* the children of God that are now by these things scattered abroad; that in the

dispensation of the fullness of times he might gather together in one, all things in Christ, both which are in heaven and in earth, even in him.

These are things God has promised to all, and the Spirit which leaves out a part, is not the spirit of God but the spirit of error. The enthusiasm begun by the French prophets, is on the decline, and we have reason to hope that the time will soon come when these maniacs will be clothed, and in their right minds set at the feet of Jesus, and hear his gracious word.

The Spirit of the Lord considered the Spirit of the Devil, or God's voice considered the voice of Satan.

Some time in the year 1818, a meeting was appointed for me in the interior of Newhampshire, which a great number of people attended. Among the many, was a man who considered himself a Free-will Baptist Preacher, and very zealous in calling men to a belief of his doctrine.

After preaching, as I was riding to another meeting, this preacher overtook, and thus addressed me.—"Well Br. Smith, I have been to hear you preach, and before I was converted, the devil told me the same as you have preached; He told me I should be saved, though a sinner" And, (said I) who told you, that you should be saved after you was converted? He replied, "it was the Lord by his spirit." Well said I, is it not very remarkable, that the devil and the Lord should both tell you one thing; and that the devil should be so much more kind to you than the Lord? You say the Lord never told you of salvation, until you were forgiven; but the devil told it when you were in the greatest need of such important information. You acknowledge that the devil's testimony was as true as the Lord's, and much more

reasonable. This reply was so unexpected, that he made no answer.

I then proceeded to tell him his mistake. Now, said I, you have ascribed that to the devil, which belongs to God. He has poured out his spirit on all flesh, and that spirit reproves the world of sin, because they do not believe that Christ is the Saviour, appointed to take away the sin of the world. The spirit of truth declares that Christ came into the world to save sinners; to seek and to save that which was lost. To get rid of this, men have called God's Spirit, the spirit of falsehood; and yet every person, who comes to the knowledge of the truth, believes he shall be saved.

The Saviour, when on earth, was said to be mad, to have a devil, and to be a deceiver; and why? Because he declared that the Son of man did not come to destroy men's lives, but to save them; to seek and to save that which was lost; that the Bread of God is he that cometh down from heaven, and giveth life unto the world.

As soon as a man tells the people that God loves all, and will save all from sin and mortality, that all may be holy, happy, and immortal; they cry out at once, this is damnable doctrines, doctrines of devils, "Ye shall not surely die," &c. Why all this outcry? The amount is, if this doctrine be true, our craft of keeping the people in ignorance, and from going to endless misery, is in danger, and we shall all be out of employ. The doctrines of devils is fast decreasing, and must perish in the using. Men are daily becoming more rational, and now conclude that it is not the spirit of the devil, which tells them that sinners shall be saved from sin; but that spirit, the manifestation of which is given to every man, to profit withal.

If your doctrine is true, what benefit is there in preaching ?

This is an objection frequently brought by such as believe a part must be lost forever. "If all are to be saved what benefit is there in preaching to the people ?—for they will all be saved, preached unto or not. The same may be said to those who teach that some must be saved, and some must be lost. Such reply, "God makes use of means to bring in all his elect." We may also reply, "God makes use of means to bring in all his offspring."

As the salvation of all men is certain, there is the greatest possible encouragement to preach the gospel to every creature, as we do not run at uncertainty, nor fight as they who beat the air. When a good thing is certain, we have a sure foundation for proclaiming that good thing to all to whom it may concern.

Supposing I had found on my neighbour's farm a large quantity of gold, and should tell him, that I knew of something true as to his property, which would be no more true if it was told him, than if he never heard of it ; would he ask, if it is true, what good will it do to tell of it ? No, but he would wish immediately to know what this truth was. which I knew concerning that which was his before he knew it. The knowledge of this money would be considered important to him ; so concerning salvation ; the knowledge of it is calculated to give joy to men, to save them from despair, to lead them to God, to Christ, and to each other, and to the obedience and hope of the gospel.

When the treaty of peace between England and America was made in Europe, it was made with every American without exception ; and was as true before known here, as afterwards. Did the first who knew it say, "if the treaty is made, what good will it

do to tell of it? No, for they knew the good that would result from the knowledge of it. They knew it would diffuse joy through the heart of every American, that in it, all would agree; war cease, and the lives of many be saved. The knowledge of the salvation of all men, is of great importance to all; and were it known, divisions, contentions, strife, and wars of every kind, would cease through all the earth.

"Then wars would cease, and wrath subside,
And peace immortal flow;
And men unite in joy and peace,
And glory reign below."

PROSELITES.

This word is "in Greek Proselytos, which signifies a *stranger*. The Jews had two kinds of proselytes or converts; the first called *proselytes of the gate*, who worshipped the true God, but did not submit to Jewish rites. The second, called *proselytes of justice*, who submitted to the whole Jewish religion, these were allowed all privileges, of this life and the life to come.

Three things were required in a complete proselyte; 1. Plunging the whole body in water; 2. Circumcision; 3. Sacrifice; but for women, only washing and sacrifice." BUTTERWORTH.

According to Calmut, a proselyte of the gate was this, "that by the observation of the rules of natural justice, and by avoiding idolatry, blasphemy, incest, adultery and murder, they might through a holy life, hope for eternal life."

"Proselytes of justice engaged themselves to observe the whole law of Moses, and were admitted to all the prerogatives of the people of God, as well in this life as that to come. "Boys under twelve years of age, and girls under thirteen, could not become proselytes, till they had obtained the consent of their parents, or

in case of refusal, the concurrence of the officers of justice. Baptism in respect to girls had the same effect as circumcision in respect to boys. Each of them by means of this, received (as it were) a new birth, so that those who were their parents before, were no longer regarded as such after this ceremony, and those who before were slaves, now became free."

[See Calmut.]

Much was done in the days of Christ to make proselytes, and to make wicked ones. He says of the Scribes and Pharisees, Matth. xxiii. 15. "Wo unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves."

The present mode of making people religious, as it is termed, is but an illustration of this description of proselytes.

Almost all the sectarians have these two kinds of proselytes; called the *Society* and *Church*, such belong to our *Society*, and such to *our Church*. This distinction, is generally known in our country. If a man is openly wicked, he may be a proselyte of the gate, a member of the society; if he is apparently righteous, or as righteous as those who proselyted him, he may belong to the church, and be considered an heir of eternal life. The others may go to hell or not, this they do not always determine.

The leaders, or proselyte makers, call the members of their societies, (or proselytes of the gate) *goats*, *infidels*, *children* of the *devil*, *non-elect*; and tell them they are going to endless misery, &c. Notwithstanding all this, in shearing time, they produce as good fleeces as the *sheep*, and generally much larger ones. They call on them to help build meeting-houses, increase the funds of Missionary Societies, and in all other money matters relating to religion. They call on them to do the part of worship they call

singing, though the devil's children. These proselytes hear, bear, and submit to these things, being as they suppose predestinated thereunto.

Those in ancient times called *proselytes of justice*, answer in name to such as become good enough for church members. These are considered as sharers in the new birth, or regenerated, and without doubt the elect, or peculiar favourites of heaven. It is now becoming fashionable to baptize them, and when this is done the dye is cast; and it is supposed heaven is theirs forever. Some know they are elected, others that they are *sanctified*, and are more *holy* than others. They live (in their own opinion) without sin and are perfect.

A great part of what is now called reformation, and revivals of religion, appears to me no more than the spirit of proselyting; as about all their converts, or *proselytes*, come out the same as their *masters*, only more zealous in sentencing all to endless misery who do not conform to their creeds, "twofold more." When the proselyting begins by Methodists, if the Baptists go among them, they are charged with taking away the fruits of their labor, and so of the others.

The great zeal for *camp meetings*, appears to me only the spirit of *proselyting*, or a plan to make methodists; and as many as become methodists, are considered converted at a *camp meeting*. Taking people from their families, for many days, and especially young people, and more particularly young women, crowding them into the holds of small vessels, as thick as negroes in a slave ship; camping out night and day, with the loss of time and expense, is certainly an injury to the people and the public, and there is more hurt than good in such indecent conduct, as generally is reported of the camp meetings.

The Lord Jesus and the apostles, never proselyted; they taught the people repentance towards God, and

"No matter about the body, the soul is all."

This for many years has been the cry from the pulpit; the *soul!* the *soul!* take care of your precious immortal, never-dying soul; for the soul that sins, it shall die. What consistancy is there in such declamations? None at all.

Many prove that the body is not much in their view; for after all their great concern for the soul, if a poor body is hungry, or naked, they have nothing to give for relief, as all their love is for the soul. How willingly do they travel, preach, exhort, and pray for the good of the soul; and how willing they are to be paid for their labour, and how unwilling to do any thing for that body which Christ is the Saviour of! The reason is given; "the body is nothing;" "let the old body go," is their language. Remember, the life is *more* than meat, and the body than raiment.

Christ is the Saviour of the *body*, and therefore is of much importance. He shall change our vile *body*, and we are "waiting for the adoption, to wit, the redemption of our BODY." Paul mentions three parts of man. *Soul*, *body*, and *spirit*. The soul means the life. "And as her soul was departing, for she died." *Soul* and *body*, is the same as *life* and *body*. The body, is the part of man which returns to dust. The spirit, that part which returns to God that gave it. This spirit in man is the candle of the Lord, and by which the inspiration of the Almighty giveth him understanding. This is that in man, which makes him superior to all other creatures on earth. This is the image and likeness of God; the *image* and *glory* of God, and the *similitude* of God.

This is the part of man which God is the Father of; he is the former of our *bodies*, and the Father of our *spirits*; "the God of the *spirits* of all flesh." This part cannot possibly perish, unless God himself can perish. This is that *godliness*, or *godlikeness*, which has the promise of the life that now is, and that which

s to come. Let us value the whole, *soul, body*, and *spirit*, and with Peter learn, "*to call no man common, or unclean.*" Acts, x. 28.

"*For it is impossible—to renew them again unto repentance.*"

This text is used two ways. 1. To prove that if a man falls away from his profession, he must be lost forever. 2. Such as believe, or hold that wicked men who die so, will go in to hell, or the dominion of Pluto, the god of hell, to be punished, suppose that as the wicked cannot be renewed by repentance they must be renewed by fire, or purgation, in purgatory; so as to be saved by fire.

If men cannot be *renewed* unto repentance, nor any other way in this life, then we must give them up as lost forever; or for a while to suffer the pains of hell, to burn them pure with hell fire, instead of washing them clean in the blood of the Lamb.

The apostle tells us of another way of *renewing* sinners, besides unto repentance, or hell fire. This he knew experimentally. Titus, iii, 4, 5, 6, 7. "But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Here is a *renewing*, which includes the whole human family; unto whom the kindness and love of God has appeared. All are to be *renewed* by the Holy Spirit, as all are to be *reconciled*, and all by the spirit of God to say that Jesus is Lord unto the glory of God the Father. From this we see that men may be *renewed* instead of being lost, or sent to purgatory to be cleansed and fitted for heaven.

faith in Christ, with their duty to God and each other, and encouraged them to hope for eternal life through grace. Instead of dividing the people into sects and parties, they preached down all separations, telling them that in Christ there was neither Jew nor Greek, but that all were one in Christ Jesus.

"The Bible is full of it."

This is a common saying among people, when any one denies the popular doctrines of the day. "How can you deny it, when the bible is full of it!" For instance, a man denies the *Trinity*, the *Divinity* of Christ; original sin; endless misery; eternal devil; eternal hell; the bar of God; the tribunal bar of God; the human nature of Christ; the God-man; future punishment, or punishment in another world for crimes done in this, &c. How can any rational man deny such things!—"The bible is full of it." It so happens that these things are not once mentioned in the bible. The fact is, people are full of these things, and they suppose the bible is as full of them as they are. A man intoxicated thinks the earth reels to and fro; when the whole is in himself.

People from early life are filled up with these things, by their parents, relations, school-masters, and ministers, and then suppose these doctrines are in the bible, though they have never read of them in the whole book. We ought to suspect every thing so much as to search the scriptures whether these things are so; if we do not find them, they ought to be rejected, as belonging to the commands and doctrines of men, "which are to perish in the using."

MAN.

Elihu says, "*There is a spirit in man, and the inspiration of the Almighty giveth him understanding.*"

In an other place, "the spirit of the Lord hath made me, and the breath of the Almighty hath given me life." If all this is true, man is a being superior to all other beings on earth; yet according to modern preaching, man is the meanest being that exists. We are told that man has lost the image of God; that he is totally depraved; that there is nothing good in him; that he is blind, deaf, dumb, and as dead as Lazarus in the grave, that he is born a sinner, and brings with him into the world, sin enough to damn him to all eternity; that nothwithstanding all this, he has a precious, immortal, never-dying soul, worth millions of worlds, and which may be eternally lost, or tormented forever in hell, or in company with the devil and his angels. That some of these totally depraved creatures, as bad as the devil, with nothing in them *good*, are God's elect, chosen from all eternity, to be holy and happy forever, and the other, to be tormented forever in sight of the blest; and that their torments and groans will be in sight of the elect, which shall increase their joy, after they have with pleasure said, amen! to their damnation.

Can all this be true, and the text from Elihu be true? Certainly not. If man is inspired by the Almighty; if God's spirit has made him, and his breath given him life; if "man is the image and glory of God," "made in his image with his likeness;" if man is God's "offspring;" if he is "the former of our bodies, and the Father of our spirits;" if God has given us life; and if "in him we live, move and have our being;"—then man is predestined for glory, honour, immortality and eternal life, and as surely as Christ is "the first-born of many brethren;" so surely shall the many brethren be in the end as he now is. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." "For as in Adam all die, even so in Christ shall all be made alive."

"No matter about the body, the soul is all."

This for many years has been the cry from the pulpit; the *soul!* the *soul!* take care of your precious immortal, never-dying soul; for the soul that sins, it shall die. What consistancy is there in such declamations? None at all.

Many prove that the body is not much in their view; for after all their great concern for the soul, if a poor body is hungry, or naked, they have nothing to give for relief, as all their love is for the soul. How willingly do they travel, preach, exhort, and pray for the good of the soul; and how willing they are to be paid for their labour, and how unwilling to do any thing for that body which Christ is the Saviour of! The reason is given; "the body is nothing;" "let the old body go," is their language. Remember, the life is *more* than meat, and the body than raiment.

Christ is the Saviour of the *body*, and therefore is of much importance. He shall change our vile *body*, and we are "waiting for the adoption, to wit, the redemption of our BODY." Paul mentions three parts of man. *Soul*, *body*, and *spirit*. The soul means the life. "And as her soul was departing, for she died." *Soul* and *body*, is the same as *life* and *body*. The body, is the part of man which returns to dust. The spirit, that part which returns to God that gave it. This spirit in man is the candle of the Lord, and by which the inspiration of the Almighty giveth him understanding. This is that in man, which makes him superior to all other creatures on earth. This is the image and likeness of God; the *image* and *glory* of God, and the *similitude* of God.

This is the part of man which God is the Father of; he is the former of our *bodies*, and the Father of our *spirits*; "the God of the *spirits* of all flesh." This part cannot possibly perish, unless God himself can perish. This is that *godliness*, or *godlikeness*, which has the promise of the life that now is, and that which

is to come. Let us value the whole, *soul, body*, and *spirit*, and with Peter learn, "*to call no man common, or unclean.*" Acts, x. 28.

"*For it is impossible—to renew them again unto repentance.*"

This text is used two ways. 1. To prove that if a man falls away from his profession, he must be lost forever. 2. Such as believe, or hold that wicked men who die so, will go in to hell, or the dominion of Pluto, the god of hell, to be punished, suppose that as the wicked cannot be renewed by repentance they must be renewed by fire, or purgation, in purgatory; so as to be saved by fire.

If men cannot be *renewed* unto repentance, nor any other way in this life, then we must give them up as lost forever; or for a while to suffer the pains of hell, to burn them pure with hell fire, instead of washing them clean in the blood of the Lamb.

The apostle tells us of another way of *renewing* sinners, besides unto repentance, or hell fire. This he knew experimentally. Titus, iii, 4, 5, 6, 7. "But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Here is a *renewing*, which includes the whole human family; unto whom the kindness and love of God has appeared. All are to be *renewed* by the Holy Spirit, as all are to be *reconciled*, and all by the spirit of God to say that Jesus is Lord unto the glory of God the Father. From this we see that men may be *renewed* instead of being lost, or sent to purgatory to be cleansed and fitted for heaven.

Wresting the Scriptures.

The apostle Peter has left us the following, upon wresting the Scriptures. 2 Peter, iii. 15, 16. "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable, WREST, as they do also the other Scriptures, unto their own destruction."

It is evident from this scripture, that salvation for all men, was the great subject on which the apostles dwelt, when preaching to the Jews and Gentiles. This Paul wrote upon in all his epistles. The long-suffering of God is salvation: if God did not mean to save men, he would not bear long with them. The most plain, easy and true meaning of scripture is, the salvation of all men. "All the ends of the earth shall see my salvation." "The grace of God, which bringeth salvation hath appeared unto all men."

The destruction of men cannot be proved from the scriptures, unless a meaning is given, that is contrary to what the writers meant when they wrote.

At this time, men undertake to prove their own destruction and that of others, from a book, which declares God will have all men saved, and come to the knowledge of the truth.

Taking from the Prophecies.

It is said, in Rev. xxii. 19. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

An illustration of this, in taking from the words of

the prophecy, may be seen in what is written in Isaiah, xlv. 22, 23, 24, 25. "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every toungue shall swear. Surely shall *one* say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory."

In the old translation, this text reads thus—"Look unto me and be ye saved all the ends of the earth, [for all the ends of the earth shall be saved] for I am God," &c. The omission of the words in brackets, make a great difference, it takes away from the book of life. Either the translators of the old, told that which is false, in saying "all the ends of the earth shall be saved" or the translators of the present bible took away the truth from the prophecy. That in the old translation agrees with the New Testament, which is the word of life, and must be true. In ver. 23, it is said "that unto me every knee shall bow, every tongue shall swear." This means all the knees and tongues of all people, who shall be saved; they shall take the oath of allegiance; Paul says this shall be done to the glory of God the Father; being all reconciled and united in one.

In ver. 24, Isaiah tells us what the oath of every tongue shall be, viz: "In the Lord have I righteousness and strength." The translators have added the word *one*. "Surely shall *one* say in the Lord have I righteousness and strength." Can any man of common sense, suppose that only *one* of the human family will say this? It ought to say that *all*, or *every one* shall say, "in the Lord have I righteousness and strength;" for it is added, "even to him shall men come, and *all* that are incensed against him shall be

ashamed." Of course all will own him their King, Lord, Lawgiver, and Saviour.

Near Relations.

It is a common thing for children of the same family to differ one from an other; and when destitute of brotherly love, to contend about the inheritance left them by their Father. Among almost all the sectarians, there is evidently a family relation as to doctrine, spirit and practice.

The catholics hold to the trinity, original sin, a personal devil, and endless misery. So do almost all the sectarians, down to the last that have separated from those before them. The most important article of faith, and in which there is the greatest agreement, is that of endless misery. Though the sects differ from each other in many things, in this they agree; and this has become the rallying point. One order of people deny this, and believe God will save all. This brings the others together to fight them, by uniting all their force; but all their exertions in this combination will be in vain, as one shall chase a thousand, and two put ten thousand to flight.

To Agents and Subscribers.

One number more will complete the first volume of the Herald. Those few who have not paid, will confer a great favor, by forwarding what is due to the Editor by mail, or otherwise, as soon as is convenient.

It is the wish of the Editor, that the present subscribers may continue their patronage by receiving the second volume. Those who do not notifiy to the contrary, before the next number is published, will be considered subscribers for the next volume. The Editor has endeavoured to make each number as profitable as was in his power, and hopes for the encouragement of his brethren, in promoting that truth which makes free indeed.